April 21
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men." BOOK OF MORMON, ALMA 5: 50.

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OF GOOD REPUTE*

ELDER CHARLES H. HART
OF THE FIRST COUNCIL OF SEVENTY

I THINK you will agree with me, my brethren and sisters, that we have had a musical and spiritual feast here to-day; and now I am anxious that during the few remaining minutes I may be able to continue the feast that has thus far been served to us.

Among the minor prophecies given to Joseph Smith was the prediction of the angel Moroni that Joseph's name should be known for good and for evil among every nation, tongue, and people; that is, that good and evil should be spoken of him among all people. For many years the great preponderance of the things uttered and written in fulfilment of this prophecy was against him, but now the tide is turning. Mr. Cody, better know as "Buffalo Bill", in writing the preface to his book entitled *The Great Salt Lake Trail*, called attention to the fact that the libraries were full of books written about the "Mormon" people, "generally", he said, "against the people, and usually with an inexcusable ability at exaggeration." There is this to be noted, that wherever there has been one to raise up his voice against the prophet or his people, there has been one equally strong in his defense. The prophet gave the instance of Mr. Reid, the

*Address delivered at the first overflow meeting of the Ninety-seventh Semi-annual Conference, in the Assemby Hall, Salt Lake City, Utah, October 3, 1926.

lawyer who defended him in one of the fifty-five trumped-up cases that were brought against Joseph. Mr. Reid said that the thought came to him that he must go and defend the Lord's anointed. Said he, "I did not know what it meant, but thought I must go and clear the Lord's anointed."

EVENTUAL GOOD FROM SEEMING EVIL

There is this peculiarity, that even those who have attempted to be spiteful toward the prophet and his followers have often unwittingly contributed to their good. That was true in one of the early books written against the prophet by Pomeroy Tucker of Palmyra, in his book entitled *The Origin of Mormonism*. He gives us the picture of Martin Harris, one of the most prosperous farmers in the neighbourhood, being willing to sacrifice his fertile eighty-acre farm on the north side of Palmyra, and his wife and family, for the testimony of the Gospel. He also tells us of writing to Sidney Rigdon for help and encouragement in the production of this anti-"Mormon" book, at a time when it would have appealed most strongly to Sidney Rigdon, for at that time he had returned to Pennsylvania a disappointed man in his vain ambition to lead this Church. But he got no aid nor comfort from Sidney Rigdon.

THE SACRED MANUSCRIPT

In a later book, by Gregg, bearing the euphonious title *The Prophet of Palymra*, an affidavit is presented from the ex-Governor of Utah, Mr. Harding, in which he gives his testimony of Joseph and Oliver walking through the woods every morning a considerable distance with a small "take", as the printer calls it, of manuscript of the Book of Mormon for the printing of that volume by Mr. Grandin of Palymra; and so sacredly did they esteem that manuscript that they would not permit it to be in the care of the printer or in his office overnight, but walked a long distance through the woods to have returned to them the portion of the manuscript of the Book of Mormon which they had delivered in the morning.

MORMONISM HAS A GREAT FUTURE

It is interesting to note the views of those who attempted to be friendly and who express opinions as to the perpetuity of "Mormonism." Here is Mr. Gregg, seriously declaring at the conclusion of his book in which he purported to write in all fairness, his conclusion that before the end of the twentieth century the story of the "Golden Bible" would be but a memory—quite a different conclusion from that penned by the writer of a book entitled *A Tramp With a Poet Through the Rockies*, to the effect that "Mormonism has a great future in America—it is not a dying cult."

Quite recently we have had some very warm commendation by different writers. Many of you have read in the *Saturday Evening Post* that friendly article in which it was said:

It is a common practice to speak with admiration of the business organization of large corporations, and there is little doubt that the executives whose powerful intellects are responsible for the economic and efficient operation of the countless departments and divisions of a great steel company or great oil company are entitled to a large amount of respect and esteem. There is little doubt that there is no other organization in the world that obtains from its employees the loyalty and labour and the results that the Mormon Church so bountifully receives from its five hundred thousand unpaid members. This statement may possibly be laughed off, but only after a spell of laughing so protracted and so forced as seriously to damage the most powerful laughing apparatus in existence.

So, if there are any who wish to laugh off that thoughtful statement in the way suggested, they are welcome to do so.

EULOGIES FROM MEN OF INFLUENCE

In the September number of the *Pacific News*, Mr. C. I. B. Moore, the Vice-President of the Pacific Mutual Life Insurance Company of California, who traveled through Southern Utah, wrote this concerning our people:

I want to say right here that my visit to Utah gave me a very favourable impression of the "Mormon" people. We saw many evidences of their thrift and intelligence and found those we conversed with most agreeable and hospitable people, and in many instances educated and well informed. As good citizens, I doubt whether Uncle Sam possesses any more favourable type.

A Utah man in a civic position who travels the United States over told me yesterday of some kindly words given to him recently at Atlantic City by the multi-millionaire, C. Z. Mitchell, of New York, sometimes called the dean of electricians, or the dean of the electrical field. He met this man from Utah at the close of a meeting of the electrical convention and expressed very friendly regard for anyone from Utah, and then explained to representatives from other states who stood near: "I have a fine feeling toward your state", and to another, "There is much that can be said in favour of your state", and to a third, "I could say a good deal in praise of the state you are from, but I want to say that Utah, in my opinion, stands without a peer. I am thinking of her people, and I say that for sobriety, sincerity, industry and honesty of purpose, and the cardinal virtues generally, I feel that the Utah people have no equal." And then he went on to refer to his experience in meeting President Joseph F. Smith and his counselors and said that whatever they said to him they said in great sincerity, and that he was much affected by the

simplicity and the democratic attitude of the great president in assisting him on with his overcoat at the close of the interview.

A TRIBUTE FROM A DEAN

Recently I was told of this incident that occurred in the Michigan University about thirty years ago when there were a number of Utah boys there. Some of the evangelical preachers of Ann Arbor sought to have these boys expelled from school on the ground that they were simply missionaries of the Church and not there for the purposes of scholarship. The dean called one of the Utah students before him and asked him if the accusations were true, and he was assured that they were not true, but that the Utah boys were there as legitimate students for purposes of study only. And then my friend said to me: "I was surprised to hear Dean Hutchinson, Dean of the Law Department of Michigan University, say that both morally and intellectually the students from Utah stood higher than the students from any other state in the Union, and that he would strongly oppose any effort to expel them from the institution."

FROM A BRITISH AUTHOR

Mr. Frankau, a writer for the *Sunday Pictorial*, London, gave us some interesting words as the result of his visit here. I think our young sisters may be interested in the compliment he pays them. He is answering, of course, the old theory that existed in his country that the missionaries were in England for the purpose of winning young women to bring them to Utah for questionable purposes. The writer disposes of the question in this language:

> And if anybody after reading this article still imagines that Mormon missionaries come to Great Britain for the purpose of decoying British spinsters of certain or uncertain ages into secret harems—I can only advise him to take a little walk down State Street or South Temple avenue, Salt Lake City, when the high moon is riding molten above the elms and the poplars which Brigham Young planted, and observe the many Utah maidens, whose bright eyes regard the stranger sideways from under silken lashes as he passes by. For they are very, very alluring, these Utah maidens—so alluring, indeed, that Mormon polygamy, if ever it comes to be re-started, will most certainly begin, like Mormon charity, at home.

WHAT VITAL STATISTICS SHOW

In the future there will be scarcely any excuse for people to be so misinformed as to slander this people, because they can go to such a book as that recently issued by Macmillan & Company, entitled *The Fruits of Mormonism*, and can see from United States census figures how this people stand on all the vital questions—of the high birth-rate and the low death-rate, the high marriage-rate and the low divorce-rate, the low insanity percentage, the high

charitable-rate, the high educational standing; and from all those things that are known as vital statistics, determine from impartial government statistics the true standing of this people.

Time will not permit to continue along this line, but it is for us to be prepared to receive praise as well as censure, and we may appropriate praise without immodesty, knowing that it is said concerning the people collectively and not individually—a very telling distinction, which the Lord made through the Prophet Joseph Smith in speaking of this Church, as recorded in the first section of the Doctrine and Covenants. May we always merit the good spoken of us. Amen.

TO OBEY IS TO ADVANCE

THERE ARE a great many texts which might be used, very comprehensive and full of meaning, but I know of none, either in the Old or New Testament, more so than that saying, said to have been made by the Saviour, and I have no doubt it was, "If ye love me, keep my commandments."

How long? For a day? Keep the commandments of the Lord for a week? Observe and do His will for a month or a year? There is no promise to any individual, that I have any knowledge of, that he shall receive the reward of the just, unless he is faithful to the end. If we fully understand and faithfully carry out in our lives the saying of Jesus, "If ye love me, keep my commandments", we shall be prepared to go back and dwell in the presence of the Father and the Son.

What are His commandments? Did He ever teach the people anything that is wrong? If we read the requirements made by Jesus, by the Father, or by any messenger sent from the heavens to the children of men, we shall find nothing that will injure any human being or that will destroy the soul of one of the sons or daughters of Adam and Eve. Many think that the sayings and doings of some of the prophets and servants of God, in ancient and modern times, said and done in obedience to the commands of the Almighty, tend to evil; but it is not so. All God's requirements tend to do good to His children. Any notion to the contrary is the result of ignorance. The human family are enveloped in ignorance, so far as the origin and object of their existence here is concerned. Their ignorance, superstition, darkness and blindness are very apparent to all who are in the least enlightened by the spirit of truth. They seek to hide themselves in ignorance and blindness rather than learn who they are and the object of their being here.

What do the human family know of God or Jesus, or of the words which I have quoted, "If ye love me, keep my commandments"? "Search the scriptures; for in them ye think ye have

eternal life", says Jesus, "and they are they which testify of me." They testify of the Saviour, of His doctrines and requirements, and of the ordinances of His house; the plan of salvation is there portrayed, and any person who follows its dictation may redeem himself from the thraldom of sin, and know, by the Spirit, that Jesus is the Christ. All who will take this course will know by revelation that God is our Father; they will understand the relationship they hold to Him and to their fellow-beings. The world may in vain ask the question, "Who are we?" but the Gospel tells us that we are the sons and daughters of that God whom we serve. Some say: We are the children of Adam and Eve. So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they are the offspring of Him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have any knowledge of. Here we find ourselves, and when infants, the most helpless, and needing the most care and attention of any creatures that come into being on the face of the earth. Here we find in ourselves the germ and the foundation, the embryo of exaltation, glory, immortality and eternal lives. As we grow up we receive strength, knowledge and wisdom, some more and some less; but only by keeping the commands of the Lord Jesus can we have the privilege of knowing the things pertaining to eternity and our relationship to the heavens. . . .

When the Gospel is preached to the honest in heart they receive it by faith, but when they obey it labour is required. To practise the Gospel requires time, faith, the heart's affections and a great deal of labour. Here many stop. They hear and believe, but before they go on to practise they begin to think that they were mistaken, and unbelief enters into their hearts.

When we get to understand all knowledge, all wisdom, that it is necessary for us to understand in the flesh, we will be like clay in the hands of the potter, willing to be moulded and fashioned according to the will of Him who has called us to this great and glorious work, of purifying ourselves and our fellow-beings, and of preparing the nations of the earth for the glory that awaits them through obedience.

I believe that it is hell intolerable for a people, a family or a single person, to strive to grasp truth with one hand and error with the other, to profess to walk in obedience to the commandments of God and, at the same time, mingle heart and hand with the wicked. . . .

All who receive eternal life and salvation will receive it on no other conditions than believing in the Son of God and obeying the principles that He has laid down. Can we devise any other means and plan of salvation? We can not.

The Saints who live their religion will be exalted, for they never will deny any revelation which the Lord has given or may

give, though, when there is a doctrine coming to them which they can not comprehend fully, they may be found saying, "The Lord sendeth this unto me, and I pray that He will save and preserve me from denying anything which proceedeth from Him, and give me patience to wait until I can understand it for myself."

By obeying the ordinances of God mankind glorify God, but if they do not obey Him they do not detract one particle from His glory and power. The commandments of God are given to us expressly for our benefit, and if we live in obedience to them we shall live so as to understand the mind and will of God for ourselves, and concerning ourselves as individuals.—From *Discourses of Brigham Young.*

THE LITTLE THINGS

To do the little things of life, we oft despise;
And yet, methinks, if well performed we rise
O'er them unto the brighter, loftier height,
As upward from the darkness soars the light.

To shirk the little things of life that we despise
We miss our stepping stones unto the skies.
The birdling first must learn its flight to wing,
Ere it may hope among the clouds to sing.

To do the little things of life that we despise,
With smiling lips instead of tears and sighs;
Is this then great? Do ye the question ask?
If ye would answered be, perform the task.

GRACE INGLES FROST

SALVATION of the soul consists essentially in the attainment of a state of blessedness beyond the grave, and therefore comprises immunity from the penalties incident to condemnation. Both salvation and condemnation involve graded conditions, or degrees, every soul receiving according to his just deserts, based on his works done in the flesh, be they good or evil.

Our individual status in the hereafter, both during the period of disembodiment and in the resurrection from bodily death, will be determined by the record of our earthly life, which will be fully declared by what we actually are. In the judgment of souls conflict of testimony or evidence will be impossible. Every fact bearing upon our condition of worthiness or guilt, of cleanliness through righteousness or defilement through sin, will be known.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 21, 1927

EDITORIAL

TAKE A LEAF FROM UTAH'S BOOK

SUCH IS THE TENOR of a recent contribution appearing in the *Leeds Mercury* from a Yorkshire gentleman, who strongly recommends in the interests of economy and good business policy that Leeds adopt the Salt Lake City Community Chest plan, a co-operative system of raising funds for the purpose of supporting charities. Although the admonition doubtless seems strange to many of his fellow countrymen who are not well informed regarding the thrift, enterprise and progressiveness of the Bee Hive State, the correspondent defends his argument with facts that give strong support to what may seem to many of his readers as a curious bit of advice. In his article entitled "How To Avoid Ceaseless Appeals For Money" the gentleman points out the needless expenditures incident to the system whereby every charity organization campaigns separately for funds, and cites the Utah capital's successful and economical plan. He says:

Would Leeds care to take a lesson from Salt Lake City, Utah?

"What!" you may exclaim in horror. "Isn't that the hotbed of Mormonism? Are you going to advocate polygamy among the respectable folk of Yorkshire?"

No, of course not. Nor, indeed, would the people of Salt Lake City thank me for saying anything in praise of polygamy. They gave it up long ago.

What I want to commend to your attention is their city's Community Chest. Do you know this expression?

I wrote a little paragraph about it when *The Leeds Mercury* organised the first community singing concerts in Leeds. Someone objected to the word "Community" as having a sort of American accent. I defended it as a good word with gracious associations because it was used in America to suggest the neighbourliness of a town's welfare fund.

Now there comes to my support Mr. G. E. Wray, of 2923, Seventh East, Salt Lake, Utah, who, seeing my friendly word, sends full particulars of what the Community Chest can do. He, like many others who have gone from Yorkshire to far corners of the earth, has his *Leeds Mercury* sent out to him every day.

What he tells me is of timely interest because we have had many charitable appeals in Leeds of late. New causes or needy old ones throng upon us. Often we give badly to a really good cause, not because we

doubt its value, but because recent appeals have run away with all our spare money.

The principle of the Community Chest is that the insuring of human welfare is *one big problem* to be solved in a big community rather than a series of unrelated small ones to be solved separately.

By giving to a Community Chest we should enable one central organisation to replace dozens of harassed executives and dozens of competitive fund-raising campaigns.

Mr. Wray tells me that ten months have passed in Salt Lake City without an organised drive for funds by any of the social service welfare and benevolent institutions of the city. One big drive provided plenty of money. With it the Community Chest is financing the following good works: American Red Cross, Boy Scouts of America, Catholic Women's League, Family Service Society, Girls' Friendly Lodge, Girl Scouts, Jewish Relief Society, Legal Aid Society, Neighbourhood House, Orphans' Home and Day Nursery, Reading Room for the Blind, Salvation Army, Sarah Daft Home, St. Ann's Orphanage, St. Mark's Hospital Aid, Travellers' Aid Society, Utah Association for the Blind, Volunteers of America, and Y. W. C. A. [Young Women's Christian Association], which is aiding disabled World War veterans, fostering Boy Scout and Girl Scout activities, rehabilitating homes and families, providing milk for underfed babies and school-children, directing character and body-building among boys and girls, extending legal aid for those unable to pay for private counsel, operating Free Employment Agencies, feeding and housing orphans, providing Braille Books for the blind and teaching them to read, housing the aged, providing free hospital facilities for the needy sick, rendering assistance to travellers, teaching trades to the blind.

These organisations are given funds every month for expenditure on the basis of monthly statements showing how the money is going and what is needed for the following month's work. The allowances have to be passed by a Budget Committee, composed of nine persons representing the business, professional, and social service interests of the city.

If such a scheme could be adopted here, what an enormous burden of work in accounting, posting appeals, filing, and so forth, could be dispensed with, to the gain of the charities!

Every charity would stand a fair chance.

WHERE SIX WEEKS' WAGES GO

ACCORDING to the annual report of Mr. George B. Wilson, political and literary secretary of the United Kingdom Alliance, there was in 1926 a decrease of approximately £14,000,000 in the amount expended for alcoholic liquors in Great Britain as compared with the figures for 1925. Despite this great reduction the national drink bill last year amounted to £301,300,000, which sum represents an expenditure of about £6 17s. *per capita* for the entire population. The enormity of these figures is made more

apparent by comparing them with other national disbursements and revenues which Mr. Wilson quotes. These are his estimates:

National drink bill	£301,300,000
Receipts for rates (1925-6)	£166,000,000
Income from ownership of lands, houses, etc., less repairs and "empties" (1924-5)	£279,500,000
Interest on National Debt (1925-6)	£307,000,000

Mr. Wilson deplores the great financial loss to the nation incident to such a large volume of liquor traffic, and points out by striking illustrations the unfavourable economic conditions arising therefrom. In concluding his survey he states: "No thoughtful person can view with unconcern the fact that last year the collective energies of the wage-earners of Great Britain were for over six weeks solely devoted to earning the money required to pay their collective drink bill. It is not merely what the nation fails to earn, and so cannot spend, which limits that increased home consumption so essential to our commercial prosperity. It is also the money which the nation earns, but wastefully expends when it might be used to increase production, and so enable a further development of wealth to take place."

AT DUDLEY COLLEGE

By request, Dr. James E. Talmage addressed a body of students at Dudley Training College, Dudley, Worcestershire, on Sunday afternoon, April 3rd. The subject treated was "What is 'Mormonism'?" and the lecture was held under the auspices of the "Students Christian Movement" which is represented by strong organizations in many institutions of learning, particularly in such as are primarily devoted to the training of teachers. The speaker was given a cordial welcome, and the address was followed by marked attention throughout. In a note of appreciation sent in by the presiding officer, the statement is made that the attendance at this lecture surpassed the highest record for the organization.—W. L. Osmond.

THE SHEFFIELD CONFERENCE

Resident members from many sections of the Sheffield District assembled in goodly numbers on Sunday, April 10th, for their Spring Conference, held at the Latter-day Saints' Chapel on Ellsmere Road, Pitsmoor, Sheffield. Many friends and investigators of the Church as well as numerous visitors were present, all of whom manifested great interest in the spirited gatherings of the day. President James E. Talmage and Sister May Booth Talmage from headquarters at Liverpool, President

Raymond H. Haight and all of the traveling missionaries of the District, were also in attendance and took part in the sessions.

The theme of the morning service, "Prophets of Modern Israel", was presented in an inspiring program consisting of nine poems composed by Elder James R. Bargh, Superintendent of the Sheffield Branch Sunday School. The lives of all of the Presidents of the Church received fitting tribute in the splendid poetic compositions, pleasingly rendered by Sunday School students. Stanzas from one of the poems, "The Lord's Anointed", a eulogy of the Prophet Joseph Smith, read as follows:

Behold, an Israelite indeed!
The precious fruit of Joseph's seed,
A seer—a revelator, too,
Who hath a prophet's work to do.

A messenger to all mankind,
Of high estate and noble mind,
Prepared of old, he now appears
To break the silence of the years.

Those taking part on the program were: Dorothy M. Bailey, Lillian Chapman, Irene Bargh, Richard Birkhead, Edna Maybury, Ethel Bailey, Frank Thompson, Gladys Maybury and Dora Bargh.

Elders M. Bert Langford and James S. Chadwick chose the Sunday School theme as the basis of their addresses. Each bore strong testimony that prophets are truly on the earth to-day ministering to the spiritual needs of modern Israel. "What It Means To Be Converted" was the subject of an interesting and instructive discourse by Elder Merlan G. Wood. Sister Talmage declared that the prophets who have guided the destiny of the Church in this dispensation under the inspiration of the Lord have been in every particular men of God. While each of them has been endowed with great mental powers, their preeminent greatness is more a result of their spirituality, she affirmed. President Talmage commented on the excellent arrangement of the program and commended all who took part. He asserted that the Church of Jesus Christ of Latter-day Saints is a Church strictly up-to-date, because it is in direct communication with the never-failing source of direction—the revelations of God to man. He proclaimed revelation and prophecy as necessary characteristics of the Church of Christ.

In the afternoon session President Raymond H. Haight reported the progress of the District during the past six months. His summary of conditions shows that the District has a membership of 379 in the four organized branches of Sheffield, Doncaster, Barnsley and Woodhouse. The Traveling Elders since last October have spent 1,478 hours in tracting, have held 2,488 gospel conversations, and have distributed literature as follows: 41 copies of the Book of Mormon, 87 other books, 1,275 pamphlets and 24,979

tracts. President Haight concluded by delivering a forceful address admonishing all to carry on in missionary endeavour.

Elder Clinton L. Mills emphasized the meaning of the Gospel as glad tidings of peace and good will given from the heavens to man. The Mission President dealt with the subject of worship, defining the term, and showing that to be worthy of its name, in short to be indeed worship, man's adoration must be voluntary and sincere, and must be based upon some actual knowledge of the being to whom he renders homage. He dwelt upon the proclamation of the Church set forth in the eleventh Article of Faith: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." In specifying and explaining occasions for special worship, or worshipful service incident to particular occasions, he referred to the day, Palm Sunday, and dealt with the incidents of our Lord's triumphal entry into Jerusalem—the city of the Great King—and described it as verily the coming of the King of the Jews to His capital. There was much more significance than outward pageantry, said the speaker; for this coming of the Son of David to the Holy City, riding on an ass, was in strict accord with prophecy then already ancient. Elder Horace L. Barker spoke upon the actuality of the restoration of the Gospel in these last days, as the direct dispensation of power and authority to administer in the ordinances essential to salvation.

At the evening services Elders LeRoy S. Taylor, Thomas E. Paskins, Fred L. Finlinson, Nathaniel E. Parry and Robert D. Buchanan spoke in turn, each contributing new thoughts and personal testimony relating to the reestablishment of the Church of Jesus Christ, as distinct from the churches of men, in this momentous dispensation. Elder Marvin P. Thain, who is President of the Nottingham District and who was present by invitation, spoke briefly on the practical results of the Church as evidenced in the lives of its members. President Talmage referred to the effectiveness of the tithing system and the missionary system as operated in the Church of Christ to-day, dwelling upon the success attending such operation, and showing the reasons why such success could not possibly be attained in any other organization than the Church of Jesus Christ, wherein the power of the Holy Priesthood is manifest. He showed that without repentance no man can be an earnest worker in the Church, nor can anyone who is devoid of this gift of God see the truths of the Gospel in their proper light and perspective. Nothing that is unclean can enter the presence of God, said the speaker, and repentance is the means provided for cleansing the soul from sin.

Aside from the congregational singing musical numbers of great excellence were rendered; and among these the "Song of Thanksgiving" by Sister Hilda Shaw, accompanied by Miss Bessie

Roberts, and the splendid paraphrase of the 84th Psalm, entitled "How Lovely Thy Dwellings" sung by Sister May Prince to her own accompaniment, call for special mention.

On Saturday, the day preceding the conference, a missionary meeting was held at which the Mission President heard the reports of the Elders and gave timely instruction. At the same time a meeting of the Bee-Hive girls was held under the presidency of Sister Talmage. Between the regular sessions on Sunday a Priesthood meeting was held; and a Relief Society meeting as also an assembly of Mutual Improvement Association officers were conducted by Sister Talmage.

Reporters from the leading papers were present, and good accounts of the conference appeared in the *Sheffield Independent* and the *Sheffield Telegraph* of April 11th.

CLINTON L. MILLS, District Clerk

THE DIVINITY OF JESUS OF NAZARETH*

HIS DIVINITY ATTESTED BY MIRACLES

THE WONDERFUL works studied in our last lesson, comprising the changing of water into wine, and the feeding of the multitudes, are properly called miracles. Throughout long periods of human history an erroneous thought dominated the minds of men, this to the effect that every miracle was an occurrence contrary to the laws of nature. Thoughtful reading of the scriptures warrants no such idea; indeed both scripture and reason challenge and deny any such false assumption.

We often speak of the laws of nature. With a few of these we have become somewhat acquainted; and the results of their operation are no longer considered miracles but ordinary and natural occurrences. But the scientist knows, and indeed we all know, that there are many laws of nature with which we have become but slightly if at all familiar. The results of the operation of higher laws, which are practically unknown to us, may appear to be contrary to those of the lesser laws, about which we know something; and, being beyond the scope of our ordinary experience, they are to us strange and largely inexplicable; so we call them miracles. We arbitrarily classify as miracles only such phenomena as are unusual, special, transitory, and wrought by an agency beyond the power of man's control.

About fifteen centuries before the birth of Christ, Moses was sent into Egypt to bring the Children of Israel out of bondage. He was given power to work miracles, for through the fear and

*This article is for use in the course of study of the Relief Societies on the first meeting night in May.

wonder caused by such unusual happenings, Pharaoh, the Egyptian king, would be made to let the Israelites go out of the land. See Exodus chapters 7-11. In the course of His ministry Jesus wrought many miracles. Three of these we have already considered. Our attention may profitably be given to some other instances of Christ's superior power.

Among the many afflicted people who came seeking relief was a leper. The disease of leprosy was considered then, as it is practically to-day, to be incurable. The afflicted man came humbly beseeching the Lord, and kneeling before Him said: "If thou wilt, thou canst make me clean." The sufferer thus showed his faith, amounting to full confidence, that Jesus was able to heal him. This is what happened. "And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." Read Mark 1:40-45. Note the significance of the afflicted man's words "thou canst make me clean." Leprosy was a loathsome disease, affecting first the skin and later the flesh; and both physically and according to the words of the Law the leper was regarded as unclean and was forbidden to mingle with other people.

Shortly after this healing, Jesus returned to the town of Capernaum, and word spread about that He was in a certain house. Throngs of people soon assembled about the place. Then came four men bearing a portable bed, or pallet, upon which lay a man seriously stricken with palsy, a disease similar in some respects to what we call paralysis. Finding themselves unable to get near to the Master, these men carried their burden to the flat roof of the house, made an opening or enlarged the trap door common to such houses, and by the use of cords let down the bed upon which the palsied man lay. Jesus was moved to compassion by this manifestation of faith, and at His word the afflicted one was healed.

It is important to note that in addressing the palsied sufferer Jesus said: "Son, thy sins be forgiven thee." Some of the people present murmuringly said within themselves: "Who can forgive sins but God only?" Jesus read their thoughts; and to put beyond all question His power to heal and even to forgive sins, He added: "But that ye may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Read Mark 2:1-12. In this particular case it is possible that the man had brought his affliction upon himself through sinful living, and his healing was accompanied by forgiveness.

For the numerous instances of miraculous healing wrought by Jesus see *Jesus the Christ*, Index, under "Miracles of Christ."

As an example of miracles of a different class consider the following. After a day of arduous labour in preaching and ministering to the people, Jesus and the disciples set out in a boat to cross the lake. He was so tired that, having found a resting place in the stern of the little ship, He soon fell asleep. A great storm arose, and the others in the boat were frightened. They awakened Him, crying out in their terror: "Master, master, we perish." And again: "Master, carest thou not that we perish?" He arose, and after reproving them for their lack of faith He rebuked the wind, and unto the sea He said: "Peace, be still." He was instantly obeyed and there was a great calm. Read Mark 4: 37-41 and Luke 8: 22-25.

The disciples were amazed and asked among themselves, "What manner of man is this, that even the wind and the sea obey him?"

SUMMARY

1. We frequently speak of miracles. Define fully what you understand a miracle to be.

2. Miracles are not wrought in opposition to the laws of nature. How then do you explain the unusual and seemingly unnatural character of the miracles worked by Jesus?

3. We read of Jesus healing a leper at Capernaum. What proof is there that the afflicted man had faith in Christ? What connection do you see between healing and the forgiveness of sin in this case?

4. Jesus healed many. State some other instances not mentioned in the foregoing lesson.

5. He calmed the furious wind and the raging sea by the word of command. Relate the instance referred to. What did He say about lack of faith on this occasion?

6. His calming of the tempest made a deep impression upon the other occupants of the boat. Show that they regarded Jesus as possessing more than human power.

FROM THE MISSION FIELD

Release and Appointment—Elder J. Forest Wood has been honourably released as President of the Birmingham District and Elder Heber J. Matkin appointed as his successor.

Release and Departure—Elder Lathael L. Fryer, who has served as Traveling Elder in the Newcastle, Manchester and London Districts, has been honourably released. He sailed for his home in America on April 9th aboard the steamship *Celtic*.

Branch Conferences: Of the Middlesbrough Branch, Newcastle District, on March 27th. The theme of the conference was "The Second Coming of Christ." President Orson H. Berrett and Elders Vard W. Meadows, Howard A. Stokes and Wayne L. Shaw took part.

Of the Birkenhead Branch, Liverpool District, on April 3rd. Discourses on Latter-day Saint theology were delivered by President David M. Kennedy and Elders Seth W. Pixton, Ralph V. Chisholm, Waldo L. Osmond, Kenneth A. Nielson, James Read and Alma F. Spackman.

Of the Cardiff Branch, Welsh District, on April 3rd. Discourses on gospel themes were delivered by President Thomas Biggs and Elders Harold J. Butcher and Ezra M. Parry. A duet by Brother and Sister Albert Perry and a reading by Miss Muriel Huxtable were special features.

Of the Cheltenham Branch, Bristol District, on April 3rd. President Carl E. Brown and Elders Lavon E. Payne, Francis A. Rainsdon, Albert B. Carr and Cecil B. Kenner spoke upon the theme, "The Second Coming of Christ."

Of the Clayton Branch, Leeds District, on April 3rd. "Salvation for the Dead" was the subject of the morning service. President Theodore N. Hutchings and Elder Myron H. Brenchley delivered addresses on topics of the faith.

Of the Derby Branch, Nottingham District, on April 3rd. The early life of the Prophet Joseph Smith was the theme of a program given by the Sunday School. President Marvin P. Thain and Elders George S. Wright and Cecil B. Crane were the speakers. *The Derby Daily Telegragh* in its issue of April 4th published a favourable report of the conference.

DEATHS

CATCHPOLE—Brother Arthur Catchpole, aged 56, of the Norwich Branch, Norwich District, passed away on March 5th. Brother Catchpole has been a member of the Church since May, 1918.

WAPPITT—Brother John Wappitt, of the Shildon Branch, Newcastle District, died on April 4th at the age of 72. Funeral services were held on April 7th under the direction of President Orson H. Berrett, at which President Berrett and Elder Vard W. Meadows were the speakers. The grave was dedicated by Elder Meadows.

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